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opinion are very great. Rosemberg allies the *Pithecanthropus* with the *Cebidæ*; Virchow, Flower, and Krause see the remains of a large extinct gibbon; Newton a new species of *Hylobates*; Garson a species of Primate extinct in the Pliocene; Schwalbe a more or less generic form, intermediate between the anthropoids and the Neanderthal race; R. Martin and Lapouge make him a sub-genus below man, of which the second recognizes two species: *P. erectus* (of Java) and *P. Neanderthalensis* (of Europe); Keane makes the *Pithecanthropus* "the first man," and Keith names him *Homo pliocenus*; Houzé styles him *Homo javanensis primigenius*, seeing in the *Pithecanthropus* merely the first Java representative of the human species; Topinard goes some distance toward identifying him with the race of Neanderthal; Ray-Lankester declares the remains to be those of "a microcephalic idiot," in support of which view Mies produces a Dutch pathological cranium of like dimensions. These varieties of opinion doubtless represent different currents of scientific thought and the attitude of the diverse sections of the scientific world toward the general question of human evolution. Professor Morselli himself, while believing that theory and fact warrant us in seeing in the *Pithecanthropus erectus* "the extinct organic form most closely related to our own," recognizes that, since the remains are from the Pliocene, there would be hardly time enough for the transformation into the *Homo Neanderthalensis*. All difficulties are abolished, however, by not considering man as the direct descendant in the same genealogical line from the *Pithecanthropus*, but in making two collateral, scarcely divergent lines,—that of the *Pithecanthropus*, extinct in the Pliocene or Pleistocene, and that of *Homo* continued in the Quaternary human species and varieties. In this case there would be no transformed *Pithecanthropus*, and the immediate "progenitor" of man would remain to be discovered. The *Pithecanthropus* would be neither our father, nor our grandfather, but a far-off cousin and, paleontologically, a "precursor." His chief rôle is to show that the same *phylum* which procreated him was well able to originate contemporaneously, or, perhaps, a little before, or a little later, the *Prothomo*, or primitive man.

ALEXANDER F. CHAMBERLAIN.

North Queensland Ethnography: Bulletin No. 4. March, 1902. Games, Sports, and Amusements. By WALTER E. ROTH, B. A.; M. R. C. S., etc. The Northern Protector of Aborigines, Queensland. Brisbane: 1902.

This is a valuable and admirably illustrated collection of the games and amusements of the native Australians. The writer includes, under the general head of games, every sort of amusement from story-telling

(imaginative) to music (exultive). Of the sports described only a very small number would be classified as games in the ordinary acceptation of the term. Among such we find hide-and-seek (the lens of a fish-eye used in hiding), tug-of-war, catch ball, and top-spinning. "Bowl-ball" or "bowl-disc" consists in rolling a wooden ball or disc along a sloping cleared space and discharging small spears (*tchugari*) at it as it rolls,—corresponding with the Amerind game of *chunkee*. Clay balls are spun like tops with the hands by men and women, two or three at a time, the one whose ball spins longest, winning. Other tops are made from gourds with a wooden spindle, and are twirled with the hands; and a buzz or whirligig is fashioned from a similar gourd, with holes on opposite sides through which an endless string is passed.

Seventy-four illustrations of cats' cradles are given, the largest collection known to the reviewer. Some of the figures are extremely complicated, passing through many stages, the hands being supplemented by the mouth and knees; in some one or two, assistants are necessary, and two endless strings are used. Eight local names are given, one, *kapan*, signifying "cut" or "mark,"—the same term adopted for letters and writing when these were taught by the missionaries. Similar figures are met with at distances extremely remote, with and without the same interpretations. The latter refer to animals, plants, the sun, the moon, stars, clouds, lightning, rain, human actions, and utensils. They convey no suggestion of mythologic or religious significance. No games of chance are included, and Mr Roth says it is difficult for these blacks to understand the more civilized custom of producing emulation by a system of awards. With the exceptions noted, the amusements described are imitative and mimetic, and the writer refrains from suggesting any other explanation of their origin and significance. The system of classification, stated to be tentative, would be unsatisfactory for games generally.

STEWART CULIN.

Origin and Character of the British People. By NOTTIDGE CHARLES MACNAMARA. London: Smith, Elder, & Co., 1900. 242 pp., 33 figs., 8°.

This charming résumé escaped us when it appeared, and it now comes to our notice *in circuitu*. The *Archiv für Anthropologie* published a translation of Dr Macnamara's Hunterian address on "Prehistoric Man and his Relationship with the Present Population of Western Europe." The illustrations to this paper at once arrested our attention, being good photographic reproductions of the celebrated crania and jaws described in Mortillet's *Le Préhistorique*. Not remembering to have seen so many of them in one publication, we lost no time in hunting up